THE MERCHANT ROYALL.

A SERMON PREACHED AT White-Hall before the Kings Maieſtie, *at the Nuptials of the Right Honourable* the Lord HAY and his Lady, vpon the Twelfe day laſt being *Ianuar.* 6. 1607.

AT LONDON

Printed by FELIX KYNGSTON for *John Flaskes*, and are to be ſold at his ſhop at the ſigne of the black Beare. 1607.

TO THE RIGHT HONOVRABLE THE LORD HAY, AND TO HIS late espoused the Lady HONORIA; the Author hereof wisheth all consolation in Christ, continuall comfort in mariage, together with a conscionable obseruance of the contents of this Sermon.

LOE here (*Right Honourable*) *presented into your hands what lately sounded in your eares. A ship first built in Paradise and for the pleasure of the land, but since repaired for the Merchants vse against the troubles of the sea: which since I am enioyned to launch out into the maine, and to make publique both beyond the merit of the*

thing, and also beyond mine owne meaning, I could finde none more fit vnto whom to dedicate it now in the print, than your Honorable selues, for whose sake it was first preached. I hope I shall neuer make it the last end of my labours, to please man; yet I finde in this, that I haue pleased some and displeased other: but why should I looke to please all, whereas God himselfe hath so seldome done it? Therefore they which thinke me too bitter, must yet remember that I bite nothing but sinne; and what reason is there to fauour sinne, through occasion whereof the world was drowned to punish it, the Law was ordained to preuent it, the Sonne of the highest died to satisfie for it, and the world againe must be destroyed to finish it? Yea what reason is there to fauour any sinne, whereas there is no one which fauoureth vs, but all imperilling vs in the hope of saluation, as Eue by her eating vndermined Adam. They againe which thinke that sinne should not be derided or corrected in this kind, must also consider that euery sin is to be taxed in his proper kinde; as in the Scripture sins sauouring of error are refelled with arguments,

and

and such as be soule and hainous are beaten downe with iudgements, but those which were ridiculous were indeede derided, as Elias *the Prophet sported at the Priests of Baal, and* Iob *at his foolish comforters. Yea and how plaies* Esay *with the wanton gestures of women,* stretching out their neckes, minsing and tinckling with their feete, &c. Chap. 3. 16. *But* Moses *more with the nicenes of women,* Too daintie to venture (*not their knees in deuotion*) *but* the soles of their feete vpon the ground, Deut. 28. 56. *no doubt a sore aduenture. But nothing so taunting as that in* Salomon, *where the whore is mockt for a votarie, and she that offered her selfe to other mens lust, yet is set out for a Saint with offerings of peace to God,* Prou. 7. 14. *I hope therfore all good people will priuiledge me by these holie presidents; yea I am sure of this that none will finde fault with me, but such as first finde a fault in themselues, and to such I professe my selfe indeede a Preacher, and to haue preached all this for them, as Christ in the Gospell professed of himselfe, that* he came to call

sinners.

sinners. *And thus in my most true and sincerest loue I commend you in the midst of your mariage ioyes to that ioy and peace which is in God.*

Your Honours in all Christian deuotion,

Robert Wilkinson.

A SERMON PREACHED AT WHITEHALL, VPON THE SIXTH of *Ianuary* 1607. being Twelfe day: At the Nuptials of the Right Honorable *the Lord* HAY *and his Lady.*

PROV. 31. 14.

She is like a Merchants ſhip, ſhe bringeth her foode from a farre.

THis Scripture, and in effect this whole chapter is a Scripture written for women; and more peculiarly a Scripture writtē in praiſe of women, yet not gloſingly to make them better than they be, but ſoberly and truly to ſhew thē what they ſhould be; A ſcripture wherein as in a glaſſe are ſet out to our view all the perfections and ornaments,

all the dignitie, beautie, dutie of a vertuous wife and holie woman. The diuell at the first began his temptation by praising of the woman, by telling her, that if she knew her selfe, she wanted but one thing to make her like God; And from the diuel (I think) it comes, that so many men since, in euery age, haue so wantonly bestowed their time, their wits, their pennes, and sometime their pensils too, either vainely to magnifie, or vily to embase the dignitie of women; the causes of which follie I take to be these, either for that generally they did not know them, and then they wrote foolishly, or for that somtime they doted on them, and then they praised immoderatly, or else for that somtime they hated them, and then they railed furiously: But there are, to ratifie the present discourse and praise of women, three things, first God, by whose spirit it was conceiued: secondly *Bathsheba* a woman, by whose mouth it was taught: thirdlie, *Salomon* a man, yea the wisest of men, by whose pen it was endited, that is to say, God inspired it into the mother, the mother

ther taught it to *Salomon* her ſonne, and then *Salomon* her ſonne publiſht it to the world: therfore if we ſpeak of the knowledge of a good woman, who knoweth her better than ſhe her ſelfe? who knoweth her better than man that liueth with her? yea who knoweth her ſo well as God that made her? Againe, if in this deſcription any thing might ſeeme too much in praiſe, it was not a woman, but a man that wrote it; if any thing might ſeeme too grieuous or burdenſome in precept, it was not a man, but a woman that impoſed it; or if any thing might ſeeme either too much, or too little, or otherwiſe than it ſhould be, it was neither man nor woman, but God that firſt directed it: and thus in one deſcription of a vertuous wife and holy woman (which is not in any other author, nor yet elſewhere in any part of Scripture) wee haue a man, a woman, yea God himſelf, and al out of one mouth ſpeaking and conſpiring; She that hath eares to heare let her heare.

In the tenth verſe of this Chapter, *Salomon* makes proclamation, *VVho ſhall*

finde a vertuous woman? which yet importeth not (as S. *Augustine* noteth) *Inuenien-di impossibilitatem, sed difficultatem*, Not as if to finde a vertuous woman were a matter of impossibilitie, but yet for all that, a thing of some difficultie; and therfore he crieth her with her marks; *She will doe her husband good, and not euill; She riseth while it is yet night; She putteth her hands to the wheele; She stretcheth out her hands to the poore; She openeth her mouth with wisedome*, &c. Thus shewing sometime what shee doth, sometime what she is, somtime what she is worth, and somtime what she is like, as here; *She is like a ship*, &c.

She is indeed, and yet she scarse is, and therefore because she is so scarse, it was needfull to shew, not only what she is, but also what she is like too; for how shall he finde her, that neuer saw her, that neuer had her, that scarse heard of her, how shall he find her, but by some sensible resemblance of her? and therefore as *Cantic. 5.* when the Church cried her husband, (*I charge you, O daughters of Jerusalem, if you finde my welbeloued*, &c.) she described

bed him by reſemblance: *My welbeloued is white and ruddie, the chiefeſt of ten thouſand, his head is like gold, his eyes like doues, his cheekes like a bed of ſpices, his lippes like lilies, his legges like pillers of marble*, euerie thing was like ſomething; ſo of the vertuous woman it is ſaid heere, that ſhe is like a ſhippe; and *Prou.12.* ſhe is like a crowne, and in the Canticles ſometime like a Roſe, ſometime like a Lilie, ſometime like a garden of flowers, ſometime like a ſpring of waters: In a word, ſhe is like to many things, but as it is ſaid verſ.10. *Pearles and precious ſtones are not like to her.*

She is like a ſhip (ſaith *Salomon*) and it may well be, for the world is like the Sea: for ſo ſaith S. *John*, *Before the throne there was a ſea of glaſſe*, Reuel.4 and that was the world, tranſitorie and brittle as glaſſe, tumultuous and troubleſome like the ſea, wherein as the wind raiſeth vp the waues, and one waue wallowes in the necke of another, ſo this troubleſome life of ours begins in weeping, goes on in ſorrow, and the ende of one woe is but the en-

trance of another. O what time might a man aske to ſet downe all the miſeries of this life! the feare, the care, the anguiſh that daily accompanieth the bodie and ſoule of man; the labours & ſorowes certaine, the caſualties vncertaine, the contentions and vnquietnes of them that liue among vs, the ſharpe aſſaults and oppoſitions of them that hate vs, but chiefly the vnfaithfulnes and treacherie of them that ſeeme to loue vs: againſt theſe ſtormes to ſaue men from drowning did God ordaine the woman, as a ſhip vpon the ſea, that as *Noah* made an Arke, and by that Arke eſcaped the flood; ſo man by marrying with the woman might paſſe thorough all the labours of this life, vnto which doubtleſſe God had reſpect when he ſaid, *It is not good for man to bee alone, let vs make him a helpe meete for him*; as much as to ſay, a ſhip to ſaue him, therefore he which hath no wife may ſeeme to be like *Jonas* in the ſea, left in the midſt of a miſerable world to ſinke or ſwim, or ſhift for himſelfe; but then comes a wife like a ſhip and wafts him home: but ye muſt ſtill remember

member that *Salomon* ſpeaketh here of a good wife, as verſ. 10. *VVho ſhall finde a vertuous woman?* For otherwiſe if ſhee which was made to comfort in euerie ſtorme be ſtormie and troubleſome her ſelfe, then is ſhe not like a Ship, but like the ſea, and then to bee ſo ſhipt, it were better with *Ionas* to be caſt into the ſea.

But if ſhe be good, ſhe is like a Ship indeed, and to nothing ſo like as to a Ship; for ſhe ſits at the ſterne, and by diſcretion as by Card and Compaſſe ſhapes her courſe; her countenance and conuerſation are ballaſed with ſobernes and grauitie; her ſailes are full of winde, as if ſome wiſedome from aboue had inſpired or blowne vpon her; ſhee ſtandeth in the ſhrowdes, and caſteth out her leade, and when ſhe hath ſounded, ſhe telleth (as *Michol* did to *Dauid*) of depth and danger. 1. Sam 19.11.
If by default ſhe be grounded, ſhe caſteth out her ankers (as *Rahab* did) and by winding of her ſelfe, ſhe gets afloate againe. Ioſhua 2.21.
If ſhe ſpie within her kenning, any trouble to bee nigh, either ſhe makes forward, if ſhe finde her ſelfe able, or elſe with *Pilats* Matth. 27.19.

wife

wiſe ſhe ſets ſaile away; She commands, and countermaunds each man to his charge, ſome to their tackling, ſome to the maſt, ſome to the maine top, as if ſhe, and none but ſhe were Captaine, Owner, Maſter of the ſhip; and yet ſhe is not Maſter, but the Maſters mate; a royall Ship ſhe is, for the King himſelfe takes pleaſure in her beautie, *Pſal.* 45. and if ſhee bee a Merchants too, then is ſhe the Merchant royall.

Againe, as ſhe is like a ſhip, conſidered in her ſelf, and in her proper vertues, ſo is ſhe likewiſe, being cõpared with her owner too: She is like a Ship indeed, for firſt whoſoeuer marries, ventures; he ventures his eſtate, hee ventures his peace, he ventures his libertie, yea many men by marriage aduenture their ſoules too: for which cauſe the Iſraelites were forbidden to match their daughters with the Cananites, leſt they ſhould turne them from God, to ſerue other gods, *Deut.* 7. which *Salomon* notwithſtanding did, and therefore made (as ſome men thought) a ſhrewd aduenture of his ſoule. And therfore

fore (euen to preuent too much aduenture likewiſe) is marriage compared to a ſhip, which of all artificiall creatures, is the moſt deliberatiue, for ſhe ſailes not, but by ſounding, leſt by her vnheedines ſhe runne her ſelfe aground: In like maner, neither man nor woman will at any time (if they bee wiſe) reſolue either of mariage, or of any thing in mariage, but vpon the weightieſt deliberation. He is ſet out for the image of a foole that ſaid, *Villam emi*, &c. *I haue bought a farme, and I must needes goe out to ſee it*, for hee ſhould haue ſeene it firſt and bought it after; as it is ſaid of the vertuous woman here, *She conſidereth a field and gets it*, verſ. 16. that is, ſhe thinkes of it firſt, and makes her purchaſe after; and when either man or woman forget this in mariage, they purchaſe ioy enough for the day of their mariage, and repentance enough for all the time after. It is ſaid of *Jeptaes daughter*, Iudg. 11. that *ſhe went out to bewaile the daies of her virginitie*, but in truth many mens daughters may goe out to bewaile the daies of their mariage, yea and many men too Luk. 14. 18.

looke back to the ſingle life, as the Egyptians in the red ſea looked backe to the land; and ſo they are puniſht with late repentance, like thoſe fooliſh mariners Act. 27. who, becauſe they tooke not counſell in the hauen, were forced to aduiſe vpon a wracke: and what is the cauſe of this? lack of forecaſt, becauſe they ſound not firſt whether it bee fit to marrie, or yet to marrie, or whether he bee fit, or ſhe be fit, fit in degree, in diſpoſition, in religion: and therefore as *Salomon* ſaith of vowing, ſo ſay we of marrying, *Be not raſh with thy mouth*; but ſound firſt and ſaile after, that is, deliberate firſt, and marrie after.

Exod. 14.

Again, ſhe is like a ſhip for her vniuerſall vſe: A houſe is indeed to dwell in, but not to trauaile in, but a ſhippe is both to trauaile in, and as it were to dwell in too, to eate, and drink, and ſleepe, and labour, and meditate, and pray too; as if to bee in a ſhip were to be in another earth, the water-world: In like manner a man hath a friend for pleaſure, a ſeruant for profit, and for vſes to Godward a ſpirituall inſtructor too, but a wife ſerues for al theſe,

that

that is, for pleaſure, for profit, and (if ſhe be good) to bring her husband to good too.

Againe, of all theſe ſame *Vtenſilia*, (I meane of moueable inſtruments) a ſhip is the hugeſt and the greateſt, and yet commanded (as ye ſee) by the helme or ſterne, a ſmall peece of wood; ſo ought the wife (though a great commãder in the houſe) yet to be turned and ruled by a word of her husband. *Salomon* ſaith not, ſhe is like a houſe (as many women be, as good remoue a houſe as to diſſwade or weane them from their wils) but like a ſhip; not like *Vaſhti* the wife of *Aſſuerus*, whō all the power of the kingdome could not moue to come to her husband, no not to the King himſelfe, *Eſter* 1. but ſhe muſt follow her husband, as the Iſraelites followed the clowdie piller in the wildernes, which when it ſtood, they ſtaied, and when it went they followed, and ſo muſt ſhe. Numb. 9.

Laſtly, leſt any man doate too much vpon this heauenly ſhip of earthly ioyes, we muſt remember, that as a ſhip is not a place of continuall habitation, but onely

for paſſage, ſo is the ſocietie of the wife, though comfortable and ioyfull for the time, yet laſting only for a time, a help to hold him vp & comfort him, during this tranſitory, ſhort, and troubleſome pilgrimage; but thē there is another, a happier, a more laſting mariage with the Lambe, which neither departure, diuorce, nor death can ſeparate, and for this wee muſt forſake father, mother, wife, children, goods, lands, &c. for this the liuing muſt renounce his life, the King muſt leaue his crowne, the Bridegrome muſt leaue his Bride, and the Bride muſt leaue her bed, becauſe for this the Saints doe crie, *Come Lord Jeſus, come quickly.*

But as the ſaying is in the ſchooles, *Similitudo non currit quatuor pedibus*: Many things may be like, yet nothing like in all things. Therfore though a woman in many things be like a ſhip, yet in ſome things ſhe muſt be vnlike, and ſome qualities of a ſhip ſhe muſt not haue. As for example, one ſhip may belong to many Merchāts, and one Merchant may be owner in many ſhips; yet neither may one woman di-

uide

uide her loue to many men, nor one man diuide himselfe to many women, therfore *Lamech* spake with great incongruitie, yea it was like false Latin when he said, *Heare yee Wiues of Lamech*, Genes 4.23. for wiues admit no pluralitie when they bee construed with one husband, because (as the Prophet saith) though God at the first *had abundance of spirit, yet he made but one*, Mal.2. but one woman of one rib, for the helpe and comfort of one man.

Secondly, of all the goods which men possesse, onely a ship cannot be housed: a man hath a shop for his wares, a barne for his corne, a chest for his mony, & a house wherein to hide his head, but no case to couer a ship; but so must not a vertuous woman bee, for it is a note of the vnchast woman, that her *feete cannot abide in her house*, but *now she is without, now in the street, and lies in waite at euery corner*, Prou.7.11. 12. So as who so seeth her seeth her alwaies gadding, that hee may salute her, as men salute at sea, Whither are ye bound? But *Rachel* and *Leah* are noted to bee in the house while *Iacob* was abroad in the

field, Geneſ.31. onely *Dinah* was a ſtragler, and ſet vp ſaile to Shichem, but ſhe came home with ſhame, and made an ill voiage.

Thirdly, a ſhip of all things is moueable, and carried with the winde; but ſo muſt not a good woman be, for of the ill woman it is ſaid, Prouerbs 5. *Her paths are moueable, thou canſt not know them:* She is inconſtant, light headed, and vaine, now ſhe loues, anon ſhe hates, now ſhe obeies, anon ſhe rebels; gentle and kinde to day, crooked and vnkinde to morrow; for ſhe ſailes but by guſts, that all her goodneſſe takes her by fits, like the good daies of an ague: and whereas *Ruth* ſhewed more goodnes at her latter end than at her beginning, an ill wife ſheweth more goodneſſe in one day of her beginning, than in ſeuen yeeres of her latter end: therefore ſuch muſt remember what *Salomon* ſaith of the good woman here, ſhe *girdeth her loynes with ſtrength*, that is, her minde with ſtaiednes and conſtancie, ver. 17. and verſ. 12. more plainely, *She will doe her huſband good, and not euill, all the daies of her life*, that

Ruth 3.

is,

is, ſhe is as obedient and tractable after twentie yeeres triall, as at the day of her marriage.

But of all qualities a woman muſt not haue one quality of a ſhip, and that is, too much rigging. Oh what a wonder it is to ſee a ſhip vnder ſaile, with her tacklings, and her maſts, and her tops, and top gallants, with her vpper deckes, and her nether deckes, and ſo bedeckt; with her ſtreames, flagges, and enſignes, and I know not what; yea but a world of wonders it is to ſee a woman created in Gods image ſo miſcreate oft times & deformed, with her French, her Spaniſh, and her fooliſh faſhions, that he that made her when hee lookes vpon her ſhall hardlie know her, with her plumes, her fannes, and a ſilken vizard, with a ruffe like a ſaile, yea a ruffe like a rainebow, with a feather in her cap like a flag in her top, to tell (I think) which way the winde will blow. *Eſay* made a proffer in the third of his prophecie to ſet out by enumeration the ſhop of theſe vanities, Their bonnets, and their bracelets, and their tablets, their ſlippers, and their

muffers,

mufflers, their vailes, their wimples, and their criſping pinnes; of ſome whereof if one ſhould ſay to me as *Philip* ſometime ſaid to the Eunuch, *Underſtandeſt thou what thou readeſt?* Act. 8. I might anſwere with the Eunuch againe, *How can I without a guide?* that is, vnleſſe ſome Gentlewoman would comment on the text. But *Eſay* was then, and we are now; now that fancy hath multiplied the text of faſhions with the time; ſo as what was then but a ſhop, is now increaſed to a ſhip of vanities. But what ſaith the Scripture? *The Kings daughter is all glorious within*, Pſal. 45. and as ſhips which are the faireſt in ſhew, yet are not alwaies the fitteſt for vſe; ſo neither are women the more to be eſteemed, but the more to bee ſuſpected for their faire trappings. Yet wee condemne not in greater perſonages the vſe of ornaments; yea wee teach that ſiluer, ſilkes, and gold were created not onely for the neceſſity, but alſo for the ornament of the Saints, in the practiſe whereof *Rebeccah* a holy woman is noted to haue receiued from *Iſaac* a holy man euen earings, abil-

liments,

ments, and bracelets of gold, Geneſ.24. Therefore this it is wee teach for rules of Chriſtian ſobrietie, that if a woman exceede neither decencie in faſhion, nor the limits of her ſtate & degree, and that ſhe bee proud of nothing, wee ſee no reaſon, but ſhe may weare any thing.

It followeth: *She is like a ſhip.* But what ſhip? a ſhippe of Merchants; no doubt a great commendation. For the kingdome of heauen is like a Merchant, Mat. 13. and Merchants haue bin Princes, Eſay 23. and Princes are Gods, Pſal. 82. The Merchant is of all men the moſt laborious for his life, the moſt aduentrous in his labour, the moſt peaceable vpon the ſea, the moſt profitable to the land, yea the Merchant is the combination and vnion of lands and countries. *She is like a ſhip of Merchants*; therefore firſt to bee reckoned (as ye ſee) among the Laitie; not like a fiſhermans boate, not like S. *Peters* ſhip, for Chriſt did call no ſhe Apoſtles. Indeed it is commendable in a woman when ſhe is able by her wiſedome to inſtruct her children, and to giue at opportunities good coun-

ſell to her husband: but when women ſhall take vpon them (as many doe) to build Churches, and to chalke out diſcipline for the Church, this is neither commẽdable nor tolerable, *for* her hands (ſaith *Salomon*) *muſt handle the ſpindle*, verſ. 19. the ſpindle or the cradle, but neither the Altar nor the Temple: for S. *John* commendeth euen to the elect Ladie not ſo much her talking, as her walking in the commandements, 2. Ioh 5. 6. Therfore to ſuch preaching women it may bee anſwered, as S. *Bernard* ſometime anſwered the Image of the bleſſed Virgin at the great Church at Spire in Germany; *Bernard* was no ſooner come into the Church, but the Image ſtraight ſaluted him, and bad him, God morow *Bernard*. Whereat *Bernard*, well knowing the iugling of the Friers, made anſwere againe out of S. *Paul*; Oh (ſaith he) your Ladiſhip hath forgot your ſelfe, *It is not lawfull for women to ſpeake in the Church*.

Againe, the Merchant is a profitable ſhip, to teach a wife in all things to endeuour her husbands profit: but many women

men are like water-pageants, made onlie for ſhew, like pictures in a table, good for nothing but to pleaſe the eye, no longer to be liked than they be looked on, yea ſo vnprofitable and diſſolute in the houſe, as no man would thinke them to bee wiues, but that at meales he findes them ſitting at the vpper end of the table: whereas of the good wife it is ſaid heere, that *ſhe will doe her huſband good, and not euill*, verſ. 12.

Again, the Merchant is a painfull ſhip, and ſhe muſt bee a painfull wife; not like a running Pinnace to skoure from coaſt to coaſt, from houſe to houſe, as many Athenian women do, who giue themſelues to nothing, but idly & wantonly to heare and tel newes; for he that hath ſuch a wife may thinke himſelfe married to an Intelligencer; whereas S. *Paul* aduiſeth ſuch buſie bodies to gouerne their owne houſes, 1. Tim. 5. as if intermedling with other mens did make them idle in their owne.

Againe, being like a Merchants ſhip, that is, hee being the Merchant and ſhee the ſhip, ſhe muſt needs conclude ſhe was made for him, and therfore a ſhip of traf-

ſique to enrich him, but not a pirate to ſpoile and rob him. To ſpoile and rob? as if a woman could robbe her husband? Indeede it hath oft been held a queſtion diſputable, though I in truth haue little minde to diſpute it; yet I heare what is ſaid to that purpoſe from the mouth of *Eue, VVe eate of the fruite of the trees of the garden*, Geneſ. 3. *VVe*; therefore ſhe puts in her ſelfe; and ſhe eates *of the trees* indefinitely, therfore of all the trees in the garden, and therefore all was hers as well as *Adams*, and the womans in right as well as the mans. To which I anſwere, that all is hers in participation to vſe, but *Adams* onely in diſcretion to diſpoſe, which appeareth by two reaſons, firſt, becauſe the beaſts were named by *Adam* and not by *Eue*, and to name is a note of dominion and authoritie: as when *Joſeph* became *Pharaohs* ſeruant, and *Daniel* a captiue to the Chaldeans, they receiued from them other names; and we in our baptiſme receiue our names to acknowledge that we belong in right to Chriſt. Secondly, the whole world was giuen to *Adam* before

Eue

Eue was made, ſo as hers was but an after-right, and if ſhe haue any tenure at all, ſhe holds *in Capite*, & ſhe hath no title but by her husband: ſhe therefore that vſurpeth abſolute authoritie in the houſe, is no Merchant, but a pirate to the Merchant.

Laſtly, ſhe is like a Merchants ſhip, that is, a friendly fellow and peaceable companion to him, but not a man of warre to contend with him. For he that made her neuer built her for battaile ſure; ſhe was built for peace, and not for warre, for Merchants weepe to thinke of warre: therefore ſhe muſt not for euery angrie word of her husband betake her ſelfe into the gunne-roome ſtraight and there to thunder, to charge & diſcharge vpon him with broad words, or as marriners ſay at ſea, to turne the broad ſide; like *Zipporah* the wife of *Moſes*, to raile vpon him, *Thou art indeede a bloudie huſband*, Exod. 4. this is no ſhippe of Merchants, this is the *Spite*, I thinke: and therfore no marueile, if many men thus ſhipt doe wiſh themſelues a ſhore, and that vntimelie death might take ſuch a wife for a prize. When

Eliezer went a wooing for *Isaac* his maſters ſonne, the triall by which he propoſed to prooue a fit wife for *Isaac* was this, *that if* (ſaith hee) *when I ſay to a maide, Giue mee drinke, ſhe ſay againe, Drinke, and I will giue thy Camels alſo*, ſhee without more adoe ſhould bee a wife for *Isaac*, Geneſ. 24. that is, as *Theodoret* expoundeth it, If ſhee were gentle; not like that woman Ioh. 4. Chriſt asked her water and ſhe called him Iew: *How is it that thou a Iew asketh water of me a Samaritane?* For though there bee many ſinnes incident to women (as there bee (to ſpeake vnpartiallie) as many to men) yet no vice in a woman ſo vnwomanly as this; yet if *Adam* had been furious the matter had been leſſe, for he was made of earth, the mother of iron and ſteele, the murthering mettals; but the woman ſhee that was made of ſo tender mettall to become ſo terrible, the weaker veſſell ſo ſtrong in paſſion, yea to looke ſo faire and ſpeake ſo foule, what a contrarietie is this? There was great reaſon ſure to cõpare a good woman to a ſnaile, not onely for her ſilence and continuall keeping

keeping of her houſe, but alſo for a certaine cõmendable timorouſnes of her nature, which at the leaſt ſhaking of the aire ſhrinks back into her ſhell; and ſo ought the wife to do, if her husband but ſpeak to play all hid and vnder hatches, and to put out a flag of truce as *Abigail* did to *Dauid*, and to ſay to her husband, as *Rachel* to her father, *Let not my Lord be angrie*, Gen. 31. *Like a lilie among thornes* (ſaith *Salomon*) *ſo is my loue among the daughters*, Cantic. 2. Like a lilie firſt, not like a nettle: againe, like a lilie among thornes, as ſhewing patience in the foreſt pouocation. *Sara* indeede was peaceable, and ſo were many more, yet their praiſe was leſſe, in as much as they had meeke husbands, for ſhe is a monſter that liueth not meekly with a meek husband, but ſhe that is yoakt with a *Nabal*, a churle, a foole, as *Abigail* was, and beares that patiently, ſhee may ſay with *Deborah*, in the fifth of the Iudges, *O my ſoule thou haſt marched valiantly*: And there ſhall more true honor grow to you by ſuch patience, than if ſouldierlike yee did preuaile by furie & violence; and the

worſe

worſe your husbands bee, the more ſhall your vertue ſhine, which in affliction ſhineth moſt, like ſtarres twinckling in the night; & if it be grieuous to finde matter of patience there where ye lookt for comfort and protection, yet it ſhall haue in the end a reward, and in the *Interim* a ſingular admiration, and, as *Mary* ſaith of her ſelf, *All generations ſhall call ſuch bleſſed.*

It followeth in the text: *She bringeth her food from a farre.* As ye haue heard what ſhe is like, ſo now likewiſe what ſhe doth too; for being is knowne by doing, as the tree is knowne by the fruite. Alas it is a ſmall thing, yea it is nothing to bee like, for copper oft times is like good coyne, and the diuell is like an angel of light, and if euill women were not like to many things, which indeede they are not, they could not deceiue ſo many as they doe: therefore the next thing is to conſider what ſhe doth; *She bringeth her foode from a farre. She bringeth*, firſt, therefore deſcribed *facie aduerſa non auerſa*, with her face, not with her backe toward: for when a ſhip goeth foorth, euery man murmureth for

for that it carrieth, the Merchant himſelfe feareth leſt it miſcarrie; but when it returneth, there is ioy for that it bringeth. And where *Salomon* ſaith *ſhe bringeth*, hee meaneth not that ſhee bringeth in with her, as if a wife were to bee choſen by her dowrie; for the worſt wiues haue many times the beſt portions, and the beſt wiues (ſuch as *Eſter* was) haue oft times none at all. Indeede the manner of the world is now to ſeeke wiues, as *Judas* betrayed *Chriſt*, with *Quantum dabis*, What will yee giue? and if the father chance to ſay with Peter, *Aurum & argentum non eſt mihi*; let her thē be as obedient as *Sarah*, as deuout as *Anna*, as vertuous as the Virgin *Mary*, yet al this is nothing, *Quærenda pecunia primùm eſt*, other things may mend it, but monie makes the match. Therefore this was not it which *Salomon* meant by bringing: for a good wife though ſhe bring in nothing with her, yet through her wiſedome and diligence great things come in by her; ſhe brings in with her hands, for *ſhe putteth her hands to the wheele* (ſaith *Salomon*) verſ. 19. and indeed if her worke

doe not countervaile her meate, then is euery finger of her hand like a theefe in the house. Againe, if she be too high to staine her hands with bodily labour, yet she bringeth in with her eye, for *she ouerseeth the waies of her household* (saith *Salomon*) *and eateth not the bread of idlenes*, vers. 27. Againe she bringeth in by her frugalitie, for she holdeth it a point of conscience, neither to fare more daintily, nor to attire her self more trimly, than may stand with her husbands state: for if shee waste more than she bring in, & her victualling amount to more than her whole voiage, that Merchant was ill aduised that manned her foorth, and it had been good for him to be alone. But as the saying is, that many men marrie their executors; so is it true likewise, that many men marrie their executioners: and as the sinne of *Adam* began at *Eue*, so the ruine and confusion, the extortion, oppression, griping of tenants, yea and sacriledge of many men beginneth at the pride of the woman; for now euerie Ladie of the latest edition if her husband haue bribed out but an end

of

of an office, yet ſhe reuels & playes *Rex*, and ſhe muſt haue her Coach, though but to croſſe from the Church-ſtile to the Church-porch: and whereas thoſe Iſraelitiſh women, Exod. 38. when the Inſtruments of the Tabernacle were to bee made, gaue in their deuotion their very Looking-glaſſes toward it; yet now the forbidden apple is pulled, the Church is robbed and ſpoiled, a Patrone will ſcarſe paſſe away a poore Parſonage, but with a reſeruation of his owne tithes, and all to maintaine French Hoods, Ruffes, Lawnes and Looking-glaſſes: whereas of the vertuous wife it is ſaid verſ. 11. of the Chapter, that *her huſband ſhall haue no neede of ſpoile.*

But what bringeth ſhe in? *She brings in foode*, in which word *Salomon* pointeth her out a houſeworke, as ſhe is a houſewife, and the worke aſſigned is the feeding of the houſehold: for wee reade that *Abraham* fetcht a calfe from the field, but *Sarah* had her charge to dreſſe it in the Tent, Geneſ. 18. and *Samuel* telleth the people, that their King when they had him, would

take not their ſonnes, but their daughters, and make them Cookes and Bakers, 1. Sam. 8. and in the fifteenth verſe of this Chapter it is ſaid directly, that *ſhee giueth the portion to her houſehold, and the ordinarie to her maides.* But that which we reade *food*, ſome tranſlate it *bread*, ſhe bringeth her *bread*; and it may well be, for bread is the ſtaffe of life, and when like Merchants we haue runne round about the world to fetch in the riches of euery countrie, yet all is but to clothe the backe and feed the bellie: therefore *hauing foode and raiment*, (ſaith S. *Paul*) *let vs therewith bee content*: 1. Tim. 6.

Againe, as he is not the beſt Merchant to the Common-wealth which bringeth in toyes and trifles, but he which bringeth in ſuch things as beſt may ſerue neceſſitie; ſo neither is ſhee alwaies the beſt wife which is moſt adorned with trickes and qualities, but ſhe that endeuoureth moſt to that which is moſt neceſſarie. And I thinke ſurely that bread is expreſſelie named here, as to frame her whole conuerſation, ſo chiefly her mouth with ſobrie-

tie:

tie: for many women are of the minde of the Iſraelites in Egypt, *Manna* is no meate with them, but they muſt haue *Quailes*, and all muſt bee daintie, (though to the vndoing of all) like *Eue* the wife of *Adam*, whom of all the trees in Paradiſe none might ſerue, but that which was the bane of her husband, and the leſſe they want, the more wanton and daintie mouthed they be. Now ſure if *Cyrus* had had ſuch a wife hee muſt needes haue worſhipt her, for he had no other reaſon to worſhip the Idoll *Bell*, but only becauſe it ſpent him ſo many ſheep, ſo many meaſures of flower, and ſo many pots of wine euery day: but euerie meate was not made for euerie mouth; only bread was made for all; and neither man nor woman haue warrant to aske for more than for their daily bread.

But what meaneth *Salomon* by that, *From a farre, ſhe bringeth her foode from a farre?* Surely not to anſwere that which is Prouerbially ſaid, That farre fetcht and deare bought is fitteſt for Ladies, as now adaies what groweth at home is baſe and homely, & what euery one eates is meate

for dogs, and wee muſt haue bread from one countrie, and drinke from another, and wee muſt haue meate from Spaine, and ſauce out of Italy: and if wee weare any thing, it muſt bee pure Venetian, Romane, or Barbarian; but the faſhion of all muſt bee French: and as *Seneca* ſaith in another caſe, *Victi victoribus leges dederunt*, we giue them the foile, and yet they muſt giue vs the faſhion. Therefore this was not *Salomons* meaning, but *from a farre* either hath reſpect to the time, *A longinquo tempore*, as it ſeemeth to be expounded in the verie next words, *She riſeth while it is yet night, and giueth the portion to her houſehold*, &c. He doth not ſay, ſhee meeteth it at the doore, as ſhee that riſeth to dinner, and then thinkes her daies worke halfe done, and for euery fit of an idle feuer betakes her ſtraight to her cabbin againe, and if her finger but ake, ſhee muſt haue one ſtand by to feede her with a ſpoone: This is no ſhippe of Merchants, this is the *Mary Slug*; but *ſhe bringeth it from a farre*, that is, ſhee taketh care of it, and diſpoſeth of it from the firſt, yea and before

the

the first hand that toucheth it.

Or else I take this *from a farre* to be farther yet, euen *ab vltimis naturæ*, from the first and furthest principles of nature. As for example, If shee will haue bread, shee must not alwaies buy it, but she must sow it, and reape it, and grinde it, and as *Sarah* did, Gen. 18. she must kneade it and make it into bread. Or if she will haue cloath, she must not alwaies runne to the shop or to the skore, but she begins at the seede, she carrieth her seede to the ground, of the ground shee gathereth flax, of her flax shee spinneth a threed, of her threed she weaueth cloath, and so she comes by her coate: The verie words of *Salomon* vers. 13. of the chapter, *She seeketh woll and flax, and laboureth cheerfully with her hands.*

Or else I take this *from a farre* to be farther yet, euen from the gates of heauen, from whence by her deuotion and godlie conuersation shee draweth downe the blessings of God vpon her house. The barren *Rachel* praied, and so did *Anna* too, and by their prayers obtained childrē of the Lord. Now sure if the prayer of a ver-

tuous

tuous woman were ſo powerfull, as againſt the courſe of nature to deriue and fetch children from a barren wombe, how much more ſhall it command the meaner bleſſings on the houſe? And therefore as a wicked woman is a ſea of euils, ſo a vertuous woman is a heauen of beautie, and there is none ſo faire as ſhe that feareth God: nay what ſpeake we of beautie? *for fauour is deceitfull, and beautie is vanitie*, verſ. 30. of the Chapter: and as the painting of a ſhip by weather and by water is waſht away, ſo ſhall all carnall beautie by ſorow, age and ſicknes euen wither and waſte into wrinkles; but *ſhe that feareth the Lord* (ſaith *Salomon*) *ſhe ſhall bee praiſed*. Praiſed? yea honoured and admired; The ſtarres in the night, the Sunne at noone day ſhall not ſhine ſo bright as ſhe: for hee that goes by her doore ſhall point at her, and hee that dwels by her ſhall enuie him that hath her; and euery man ſhall ſay, Bleſſed be he that made her, happie is he that begat her, renowned is ſhee that bare her, but moſt happie, renowned, and rich is he that hath her: and as euen now,

ſo

ſo I ſay againe, *All generations ſhall call ſuch bleſſed.*

Well, to make vſe of this in ſeuerall kindes; I moſt humbly beſeech your Maieſty firſt to admit of a particular application to your ſelfe. It is ſaid *Matth.*12. that the Queene of the South came to heare the wiſedome of *Salomon*, but we may ſay conuerſiuely and truly, that the wiſdome of *Salomon* is come to the King of the North: for your Maieſtie is to vs indeede a royall Merchant, not only for the vnion of holy marriage, which yokes & couples one ſex with another, but as Merchants doe by intercourſe of traffique, for knitting and combining one kingdome with another. And I will not ſay it is kingly, but diuine and heauenlie to vnite into one things of diuided nature: for thus did God create the world, firſt he made things, and then he matcht them; firſt he created, and then hee coupled them; of man and woman he made one in mariage, of body and ſoule hee made one man, of ſea and land hee made one earth, of heauen and earth he made one world; but then came

Application to the King.

the diuell vpon the ſtage, and his part was againe to diuide what God had vnited, firſt man from God, then man from man, and that diuerſly, firſt in the very bond of blood and kinred, *Cain* from *Abel*, the brother from the brother; then diſtinguiſht by religions, the ſonnes of God and the daughters of men; then diſperſed by their ſeuerall habitations, the Iles of the Gentiles, and the Tents of *Sem*, and then diſtracted & torne into diuers kingdomes, the kingdome of *Iudah*, and the kingdome of *Iſrael*; therefore doubtleſſe a glorious worke it were of *Iudah* and *Iſrael* againe to make one kingdome: for if it be ſo gracious in Gods eies to doe right and iuſtice to a ſtranger, how much more to loue a ſtranger, but moſt of all to take away the name of a ſtranger? The King of Kings be Pilot of your ſhip, yea thrice bleſſed and happie be your Maieſties endeuour therein.

Application to Ladies & Gentlewomen.

Ladies and Gentlewomen, I beſeech you miſtake me not, and impute no partialitie to mee. If I haue ſaid any thing ſharplie, yet know that I haue ſaid nothing

thing againſt the good, but all againſt e- ×
euill women, yea nothing againſt the ſex, but all againſt the ſinnes of women. To which if any replie: And why not (I pray) aſwell againſt the ſinnes of men? I anſwer, that he which impoſeth ſo much vpon the weaker veſſell, importeth much more to the ſtronger. There is a dutie required of the parents to the childe, as well as of the child to the parents; yet the law ſpeaketh expreſly to the childe, *Honour thy father and mother*, but nothing to the pārets, that they being in order of nature and in wiſedome ſuperiour, might ſuſpect their dutie to be written in themſelues.

Againe (Right Honourable in both ſexes) The cauſe of this meeting, the ioy of this day, yea the myſterie and little image of this great intended Vnion, Let me be bold (I beſeech you) in termes of modeſtie to make applicatiō to you. You are here met to be matcht, that is, to bee married, and *mariage* (as the Apoſtle ſaith) *is honourable in all*, but thrice honourable in you, firſt honourable in the inſtitution as in all other: ſecondly in your perſona- *Application to the maried.*

ges being honourable aboue other, but thirdly in your countries the moſt honourable of all other: for ſimply to marrie ioynes ſex and ſex, to marrie at home ioynes houſe and houſe, but your marriage ioyneth land and land, earth and earth, onely Chriſt goes beyond it, who ioynes heauen and earth.

Application to the Bridegroome. Therefore firſt to you, the honorable Merchant of this honourable ſhip; you haue heard what is ſaid, that mariage is a ſore aduenture, and therefore as mariners vpon the ſea in the day time look vp to the Sunne, and in the night to the Pole ſtarre, ſo looke you vp day and night to God, and God ſhall giue you good ſhipping therein. A married man (they ſay) hath the charge of three cõmonwealths, for hee is a husband of a wife, a father of children, and a maſter of ſeruants, and he hath daily need of God who ſhould guide all theſe. Therefore firſt loue God, and to proue that loue, loue alſo her whom God hath giuen you: for if (as S. *Iohn* ſaith) *He that loueth not his brother, &c.* how much more, he that loueth not his wife whom he

he daily ſeeth, how ſhall hee loue GOD whom he neuer ſaw? and indeed there is no religion nor goodnes in that man that loueth not a faithfull and loyall wife. And ſay not you loue, vnleſſe you loue to the end; for *much water cannot quench loue*, Cantic. 8. *for loue endureth all things, beleeueth all things, and ſuffereth all things*: therfore if there grow by the wife any cauſe of griefe, yet you muſt remember ſhee is the weaker veſſell; God therein exerciſeth your wiſedome in reforming, and your patience in bearing it; and with whom will a man beare, if not with his owne wife? If at any time you haue occaſion to exerciſe your authoritie, yet you muſt remember, it is authoritie tempered with equalitie; the wife is therfore to be gouerned with loue, not ouerruled by tyrannie. And let all husbands know this for a rule in all things, that the wife ſhall much better do her dutie to her husband, when the husband doth his owne dutie in example before.

Application to the Bride.

And let me ſpeake one word to you this honourable Ship; you are turned by

Gods prouidence to the right of a Merchant ſtranger, yet herein happy, that you neede not as *Pharaohs* daughter to *forget either your owne people, or your fathers houſe*. All the time of your life you haue bin gathering for this day, therfore learne to practiſe now, what you haue learned before, that is, to honour, to loue, and to obey, and then at laſt you ſhall come to rule: for a good wife by obeying of her husband rules him; but ſhe that obeyeth not is like the conſpiracy of *Corah* againſt *Moſes* and *Aaron*. Beſides, remember your badge is not as of that ſhip Act. 28. not *Caſtor* and *Pollux*, for I finde neither ſuperſtition nor idolatrie in any part of your familie, but I finde among other things *a ſheafe of Wheate* and *a handfull of Wheate* aduanced vpon your ſterne, therefore doubtleſſe it will be expected that Plentie, peace and proſperitie come in with you. I might referre you for paternes of true vertue, as S. *Paul* ſometime referred *Timothy*, to *Lois* and *Eunice*, a grandmother & a mother; and indeed this chapter of *Salomon* is entituled, *The prophecy or leſſon*

ſon which his mother taught him: and if you remember the many good leſſons your mother hath taught you, then ſhall I need to ſay no more, then ſhall you be like *Rachel* and *Leah*, which twaine did build vp the houſe of Iſrael: then ſhall you bee a ſhip indeed, for you ſhall bring your ſelfe and your husband to the hauen, euen to that which Sea-men call *Promontorium bonæ ſpei*, The bill or hauen of good hope, that is, to heauen; and when this mariage is diſſolued, you ſhall marrie at laſt with the Lambe. In the meane time *doe worthily in Ephratah, and be famous in* Brittanie, *liue to a hundred, grow into thouſands, and your ſeede poſſeſſe the gate of his enemie.*

And God almightie who brought vs all hither by the inſtitution and helpe of holy mariage, hee bring vs at laſt to that happie and endleſſe ſocietie with his Son, to whom with the Father and the holy Ghoſt be aſcribed al praiſe, power and dominion now and for euer, Amen.

FINIS.